

# THE LIBERATOR.

VOL. VI.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

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## THE LIBERATOR

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### TERMS.

TWO DOLLARS per annum, always payable in advance.  
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is, therefore, that those who wish their letters  
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postage.  
An advertisement making one square, or a space of equal  
length and breadth, will be inserted three times for one dollar.

### COMMUNICATIONS.

#### A LETTER.

To the Executive Committee of the A. B. C. F. M.  
August 26, 1836.

GENTLEMEN.—Permit me to say that I trust I  
wish well to the cause of missions, and of all  
similar undertakings. I am not in circumstances  
to bestow much upon them; but some years since  
I made up my mind to give, principally to foreign  
missions, what surplus income I should have, or  
nearly so. My patronage, for five or six years  
past, has been about two thirds to the A. B. C. F. M.,  
and one third to the four other societies near-  
est of kin to it. But a year ago, when I should  
have given \$50 to your Society, and as much  
more to the others, I was brought to a stand in  
the business, at least till I could remonstrate on  
the subject. I sent one communication to a religious  
paper, but, through miscarriage or other  
means, it has not appeared in public as I suppose.  
I thought of sending my money to the London  
Missionary Society this season, and since of send-  
ing it to the Evangelical Society at Paris, but  
have been hindered as yet. As I do not like to  
withhold my charities to these important objects  
in silence, and as I thought you ought to know  
the scruples some have about aiding you (for I  
find others have the same objection, and refuse to  
give till it is removed), I have for some time been  
calculating to write you.

The difficulty in the way of my giving as for-  
merly, is my viewing these societies, and particu-  
larly the A. B. C. F. M. as favoring the enormous  
sin of United States' slavery, rather than  
opposing it, as they should all sin, in order to  
have a prospect of success in this holy cause. I  
suppose most of the members of the Society  
would say, "O, we are opposed to slavery;" but  
to what do such assertions amount, while their  
action is on the other side of the question? It is  
presumed there has never been a prayer made,  
at any of the anniversaries, distinctly in behalf  
of the more than 2,000,000 of horribly oppressed  
and unenlightened slaves; the money of the slave-  
holder is solicited and put among the charities  
of the most pious, which is enough to bring the curse  
of Achan on the whole; the members generally  
are, doubtless, hostile to the only rational mea-  
sures to abolish slavery in our country and church  
(for they are too intelligent to consider the col-  
onization system such, especially when it denies  
itself to be an anti-slavery system); the last an-  
niversary of the foreign-mission society was held,  
accommodatingly and complacently, in a slave  
state and city; and one of the orators, unencum-  
bered, proposed the raising of half a million for the soci-  
ety, which he assured them could be done, because  
the cotton planters had cleared sixteen millions  
the past year, or in other words, had whipped  
so much, as unrighteously as highway robbery, out  
of the slaves, who have as good a right to the fruit  
of their labors, as any other men in the country.  
These facts force me to consider our missionary  
society pro-slavery in its character and opera-  
tions, and therefore as having no reason to expect  
to be blessed of God; for whether you have dis-  
covered the truth or not, gentlemen, as many  
ministers and others have not as yet discovered  
that the God of the Bible does not give a word of  
countenance to slavery in any form, as you may  
be convinced, by looking intelligently at only the  
second table of the law in its condensed form,—  
"Thou shalt love thy neighbor as thyself," with  
which all other precepts of the scriptures are in  
full agreement. Besides, there is great apparent  
inconsistency in using all means to excite the  
charitable feelings of the church to send the gos-  
pel half round the globe to the heathens, when  
we have, at our own doors, and a part of our na-  
tion, millions who are not allowed to read the  
scriptures, for whose liberation and instruction  
we are doing nothing, but rather approving of the  
contrary. To put my money where the Lord will  
not bless and prosper it, is throwing it away; and  
this I do not like to do. I do not say as yet, that  
the societies should refuse all money given by  
slaveholders; though it is as difficult to see why  
it is not as unlawful to receive it for these holy  
purposes as of highway robbers. But I say, they  
ought as societies to condemn the system of slav-  
ery publicly, before they accept the blood and  
sweat of the slaves, to be put into the treasury of  
the Lord. So much at least is necessary to clear  
them of being partakers in the enormous crime,  
and sending out missions polluted with it. This  
is a great moral question, and of course all are

concerned with it, whether they will or not;—  
for, according to the Saviour's rule, all who are  
not against slavery, are for it. As the Society is  
an irresponsible body, except to individual donors,  
notwithstanding what is asserted in a late Cir-  
cular, I take the liberty to present you these state-  
ments and reasonings. As the cause of emanci-  
pation is progressing, you will probably have, in  
one way or other, more intimations of this kind.  
I do not subscribe my name to this, because the  
authority of names amounts to nothing for or  
against, on such a subject as this, where right and  
wrong are written as with a sunbeam.

CLERICUS.

### ENGLAND.

[From the Birmingham Philanthropist of July 21.]  
BIRMINGHAM BAPTIST MISSIONARY  
SOCIETY—SLAVERY IN AMERICA.

On Tuesday evening the anniversary meeting  
of this Society was held in the Town Hall. At  
the hour appointed for commencing the meet-  
ing the side galleries and body of the building  
were filled with a numerous and highly respect-  
able auditory, comprising all the ministers and in-  
fluential members of the Baptist congregations  
in the town and neighborhood. Altogether there  
could not be less than between three and four  
thousand persons present. At about half-past  
six o'clock, the Rev. Mr. Waters opened the  
meeting by prayer, at the close of which Capt.  
C. R. Moorsom took the chair, amidst general  
cheering.

The chairman said that undoubtedly they  
ought to feel the object before them to be one of  
the most interesting that could engage the feel-  
ings, as it was the most momentous that could oc-  
cupy the faculties of the human mind. They were  
engaged in the conversion of the world, that was  
the object of their missionary societies; the con-  
version of individuals, of communities, and of na-  
tions, from the dominion of Satan—from dark-  
ness—from sin—from misery, to the Kingdom of  
the Lord Jesus Christ; and if he considered it a  
Christian privilege as it was a Christian duty, to  
be united in such an association, he likewise felt  
it a high honor to be placed in the chair of such a  
meeting assembled for the advancement of such a  
cause. (Cheers.) Before, however, he called upon  
the gentlemen around him to proceed in the  
usual course of such meetings, there was one  
thought which he would throw before them.—  
The conflict in which they are engaged—whether  
they considered it individually or collectively—  
—was no child's play. It was a mortal strife—a  
deadly struggle. They should therefore individu-  
ally make the case their own, and recollect that  
they were soldiers of Christ by profession; and al-  
though they were not called upon as missionaries  
to encounter the enemy in the open field of war-  
fare, yet they should recollect that they had their  
parts to play here. Let them consider what their  
emotions would be if the armies of a hostile pow-  
er were arrayed against their own—that the ques-  
tion—was the freedom or thralldom of their coun-  
try—with what eagerness would they not wait  
for the tidings of battle; and if their countrymen  
were crowned with victory, how the air would re-  
sound with their shouts. They were that night  
called together, to hear, not of one victory, but  
of many—of the triumphs of the cross of Christ  
over the great adversary of mankind; and he  
felt convinced that it was only necessary to put  
the case in this light before them to induce them  
to engage with heart and hand in the best of all  
causes—the cause of God, of humanity, of benev-  
olence and charity. (Loud cheers.)

The Rev. Mr. Swan here read the report for the  
past year, which gave a favorable picture of the  
society's operations in distant quarters of the  
globe. The following is the only extract for  
which we have room:

"Your committee cannot allow the present oc-  
casion to pass without avowing their admiration  
of the characters, devotedness, exertion and tal-  
ent of the abolitionists of America,—a noble and  
hourly increasing band of men, who on the sub-  
ject of Slavery, have forsaken the devious path  
of expediency, and are eminently seen on the  
straight highway of truth and principle—who, in  
His might who will break in pieces the oppress-  
or, are destined to be the salvation of that high-  
ly-favored but inconsistent and guilty nation. In  
America, Slavery is the sin of the Church in al-  
most every section of it—therefore, while your  
sympathies are excited in behalf of more than  
two millions of immortal beings groaning under  
oppression, and on behalf of those also, who, in  
strenuously exerting themselves for their deliv-  
erance, are persecuted even unto death,—let  
your fervent prayers arise to the God of mercy,  
that, by the quickening influences of His Spirit,  
the Church may be awakened from her fatal leth-  
argy, convinced of her grievous sin, brought to  
timely and sincere repentance, and induced  
speedily to put away from her the evil of her do-  
ings."

Mr. J. W. Showell afterwards read the treas-  
urer's accounts, by which it appeared that for Bir-  
mingham and its neighborhood, the subscription  
during the past year, including £202 subscribed  
that morning at the breakfast, amounted to  
£703 16s. 6d. (This announcement called forth  
loud applause.)

The Rev. T. East rose to second the resolu-  
tion. Although there were strangers there that  
evening, living on the other side of the waters  
of separation, he was happy to say they were not  
aliens either in blood or religion, but that they  
could hail them as fellow laborers in the vine-  
yard of their Lord and Master. (Cheers.) He  
trusted the day would arrive when there would  
be no Baptist Missionary Society, no London  
Missionary Society, no Methodist Missionary So-  
ciety, but that all would rise superior to those  
designations and distinctions that belonged ex-  
clusively to their present imperfect state of feel-  
ing. It was this one single motive that had in-  
duced him to identify himself with a Christian  
Missionary Society. (Cheers.) He had listened  
to the report with great pleasure, and some small  
degree of pain. In alluding to the obstructions

of the gospel of Jesus Christ, an expression had  
been made use of which sounded harshly on his  
ears, and affected him in the deepest recesses of  
his soul. The Secretary did not allude to any  
difficulty arising out of legislative enactments;  
but a difficulty springing out of the church. Of  
what church? Was it the church of Rome, Greece,  
or England? No. What church then? He felt  
compelled to ask him what church he alluded to—  
he called him to an account, and he gave him  
in reply an affecting illustration of his meaning;  
he referred him to America, and to the churches  
that professed to be the churches of the Lord Je-  
sus Christ. (Hear, hear.) What did those churches  
do? He had been long accustomed to hear in  
America of the outpouring of the spirit of God in  
an extraordinary degree—there he was accus-  
tomed to hear that religion flourished in all her  
power and glory; but now it was discovered that  
there existed in that country the most formidable  
obstruction to the progress of the Gospel—there  
was there found the blackest sin that ever pollut-  
ed the character of a Christian—there the churches  
of America advocate, support, perpetuate the  
cause of Negro Slavery. (Loud applause.) For  
his part, he would just as soon sit down at the  
Lord's table with a man after he launched a fel-  
low creature into eternity from the scaffold of  
public infamy, as he would with any man, and es-  
pecially with any minister, who would dare to  
speak a word in favor of buying and selling to  
man and to the devil the bodies and souls of his  
fellow-creatures. (Immense cheering.) He was  
glad of that heart-stirring expression of their  
feelings—he liked not half measures, nor the  
compromise of principle. Let a man entertain  
and stand firmly by his principles; for he would  
say this, that a good principle when firmly grasped,  
sustained and acted upon, never yet placed a  
man in an awkward position—it never entailed  
on a good man discredit or disgrace—it never  
called for apology or equivocation. (Hear, and  
cheers.) 'Twas true it might entail upon him  
sufferings; but he who was not prepared to suf-  
fer for his principles ought first to abandon them  
before he subjected himself to be discredited.—  
(Loud applause.) The report likewise alluded to  
the Voluntary Principle; and as the Chairman  
was a Churchman and must be in the secret, he  
would ask how it came to pass that at a sabbath  
school collection a few children would contribute  
of their own accord as much if not more than  
some of the congregations of their own churches  
in that town? [Chairman:—I am in the secret,  
but I won't tell you yet.] He (Mr. East) meant  
to say that the compulsory principle was that  
which stunted the growth of the Christian princi-  
ple. (Cheers.) It induced a selfish opposition and  
prevented that fine display of the Christian char-  
acter which the Church of England could exhibit  
if she would abandon it and adopt in its stead the  
Voluntary Principle. (Loud cheers.)

The Chairman here called upon Mr. Joseph—  
he begged pardon—Joseph Sturge, to move the  
next resolution.

Mr. STURGE on presenting himself to the meet-  
ing was received with enthusiastic cheers. He  
said,—Although I may not see exactly eye to  
eye with many of my friends by whom I am sur-  
rounded—though I may not wear the same uni-  
form, or belong to the same division of the Chris-  
tian army,—(cheers)—yet, following, as I humbly  
hope, the same Leader, and marching under the  
same banner of the Cross of Christ, I consider it  
not only a duty but a privilege to wish them God-  
speed in their battles for the extension of the  
kingdom of our common Lord; and little as I am  
qualified to address such an assembly as this, I so  
cordially unite in the resolution which has been  
put into my hands that I did not feel justified in  
refusing the request kindly made to me to move  
it. My own deficiency is of the less consequence,  
as it is only necessary to read the resolution it-  
self for every heart in this meeting to respond to  
it; and did it require anything said in its support  
the gentleman who seconds it is amply qualified  
to do so. [The resolution was received with  
immense applause.] Mr. Sturge continued:—I  
have supposed it possible some individuals may  
wish to ask the following queries before they give  
their vote to the resolution:—(Hear)—What are  
the facts which call for it? If needful, is it the  
legitimate object of a missionary meeting to pass  
such a resolution? In reply to the former, the  
facts are so numerous, that my embarrassment in a  
brief allusion to them is only in making the selec-  
tion. I hold in my hand the report of a meeting  
of the American Anti-Slavery Society, recently  
held in New York, which though it may still be  
designated as consisting of a comparatively small  
number of faithful combatants in the midst of a  
faithless multitude, and who require all your en-  
couragement, sympathy and support, already an-  
nounces in the third year of its existence 523  
auxiliaries in different parts of the Union, com-  
prising upwards of 27,000 individuals of the salt  
of that land. This report, which contains a mass  
of the most valuable information in reference to  
the manner in which the professing Christian  
churches are polluted by this monstrous evil,  
says:—

"But we have another source whence to derive  
still more abundant proofs, that slavery has been  
growing with our growth, and striking its deadly  
roots about the vitals of our freedom. If there is  
any defence against the avarice of oppressors,  
who buy and sell the muscles of their fellow-men,  
it is in the Christian religion, whose founder  
taught, 'whatsoever ye would that men should  
do unto you, do ye even so unto them.' With  
what pernicious rapidity must this cruel system  
advance, when it has not only neutralized the  
church, but gained its full sanction and support—  
when it has not only escaped the powerful cen-  
sures of God's book, but learned to quote the au-  
thority of that book in its favor! Never did the  
church give evidence of more fearful corruption,  
never was the awful power of religion more dan-  
gerously perverted, than when learned divines  
set themselves to prove, from holy writ, that  
'might makes right,' that he who can, may ap-  
propriate to himself the labor of others, without pay-  
ing for it! We charge upon such divinity the con-  
tinuance of a system, whose development is the  
murder of millions—the consumption of all hu-  
man crimes! Now it is easy to show, that the  
present year has been fruitful in sentiments which

justify and tend to eternize slavery in all its hor-  
rors, and that the foulest and most malignant of  
these expressions, whether in justification of slav-  
ery, or in hostility to those who would abolish it,  
have proceeded from consecrated exponents of  
God's revelation and law."

Mr. Sturge here read numerous extracts from  
the resolutions and proceedings of different bodies  
of ministers and members of Christian churches,  
letters, &c. which amply bore out the strong lan-  
guage used in the report, and which went to show  
that almost all the sects were alike corrupted by  
it. One letter from a clergyman in Virginia to  
the Sessions of the Presbyterian congregations,  
published in the Richmond Whig, closed thus:

"If there be any stray-goat of a minister among  
us, tainted with the blood-bound principles of ab-  
olitionism, let him be ferreted out, silenced, ex-  
communicated, and left to the public to dispose  
of him in other respects."

Your affectionate brother in the Lord,  
ROBERT N. ANDERSON.

In reading these extracts (continued Mr. S.) I  
wish most distinctly to be understood that I do  
not mean to cast the slightest reflection upon any  
denomination of Christians in this country, but  
only desire to stimulate them honestly and faith-  
fully to do their duty towards their trans-Atlantic  
brethren; for I think there are no doubtful indica-  
tions of an approaching crisis in this momentous  
question, when it will mainly depend, under Provi-  
dence, upon those in America who acted upon  
Christian principle, whether slavery in their land  
should be abolished by peaceful legislation or by  
a dreadful convulsion. (Applause.) Mr. Sturge  
then read the following extracts, which he said  
he had obtained in London last week, from a let-  
ter which was addressed by an individual who  
might be said to be the apostle of his cause in  
America, to a well known abolitionist in this  
country; and though he did not think it right to  
give the names in the meeting, any one who  
doubted the facts might have them:

"The general Conference of the Methodist  
Episcopal Church is now in session at Cincinnati.  
There are only about seventeen abolitionists in a  
body of 140 preachers! These are chiefly, if not  
all, from New England. A memorial was pre-  
sented, signed by 200 preachers in N. E. praying  
for the restoration of a section which had for-  
merly been in the Discipline respecting slavery,  
but which had been dropped, and another sub-  
stituted in its place. Another petition to the same  
purport, and from this section of the Country,  
signed by 2,284 names, was presented by the  
Rev. O. Scott. A pro-slavery Committee was  
appointed, to whom these petitions, and all others  
on the same subject were referred. Brother  
Scott addressed the Convention at some length,  
though frequently interrupted, in vindication of  
modern abolitionism, proving its identity with  
that of Wesley, Clarke, Watson, &c. He was  
replied to by several individuals, one of whom  
(Wm. A. Smith, of Virginia) alluding to Scott,  
passionately exclaimed 'I would to God he were  
in Heaven, where he is prepared to go!'

"The Cincinnati Anti-Slavery Society held a  
regular meeting one evening, which was at-  
tended by brother Scott, and another preacher (they  
being wholly disengaged that evening) both of  
whom made some remarks. In the Conference  
the next day, this unpardonable conduct excited  
great commotion and much angry discussion, (all  
on one side) and a motion was made to censure  
the culprits! At last brother Scott was enabled  
to be heard in self-defence, and spoke powerfully  
and eloquently. He boldly declared to the Con-  
ference, 'that they might as well think of put-  
ting their foot upon the burning mountain to stop  
its rumbling, turn back the rushing waters of the  
Niagara, or take up the waters of the Mississippi  
in the hollow of their hand, as to think of stop-  
ping the progress of Abolition.' But as you will  
see the particulars in the newspapers transmitted  
to you, it is not necessary for me to specify them.  
Suffice it to say, the Conference adopted a  
resolution, by a vote of 120 to 14, reproving the  
two members who had attended the Anti-Slavery  
Meeting, and condemning modern Abolitionism!'  
Some called the conduct of the two brethren un-  
der censure, 'an utter contempt for, and outrage  
upon the General Conference!' Abolitionism  
was called 'an unwholesome flame!' W. A. Smith  
not only 'wished to God that brother Scott was  
in heaven;' but that the two members who were  
'guilty of the DAMNING INQUIRY' of pleading at  
the Anti-Slavery meeting for the cause of God  
and man, might be sharply rebuked before all the  
people! His wish was complied with. He said  
that abolitionism was a political and moral heresy  
—it is alike against our Discipline (!) and the  
scriptures!"

"T. Crowder, of Virginia, after attempting to  
defend Slavery from Scripture, said that Slavery  
was emphatically a political subject, and we have  
nothing to do with political subjects. Modern  
Abolition tends to blast the hopes of other coun-  
tries, of the practicability of self-government (!)  
—is against the compact—divides the Union—  
and wages war with that 'noble, benevolent and  
heaven born institution,' the Colonization Soci-  
ety!"

"Wm. Winans, of Mississippi, said,—'Jehovah  
has permitted, has regulated Slavery,—it is there-  
fore right.—Circumstances rendered it so in this  
country. He believed there should be Christians,  
and Christian Ministers, known to be slaveholders  
extensively throughout the South—and slavehold-  
ing Bishops too. Abolition movements are evil,  
and only evil, always, and everywhere, and at  
all times!' &c."

"The foregoing are but a few specimens of  
American Christianity. What will our Metho-  
dist brethren in your country say to such Metho-  
dism? An appeal from a portion of them, on the  
subject of Slavery, was laid before the Confer-  
ence, but was not received courteously.—It was  
'foreign interference'—and though from Chris-  
tian brethren of the same faith, was not to be  
borne. Nevertheless, the Christians of Great  
Britain cannot send over their remonstrance and  
entreaties to us without producing a salutary ef-  
fect. We may chafe, and vituperate, and roar,  
for a time, but our pride and our self-esteem must  
finally succumb to the popular sentiment of Chris-

tendom. Bad as we are, we cannot afford to lose  
our character: and if it be made clearly manifest  
to us, that we must either give up slavery, or lose  
our character as Christians, we shall ultimately  
abandon slavery. Therefore, let the Christians  
among you, (of all denominations,) renew their  
exhortations with us—O, LET THEM BE FAITH-  
FUL! Softness of speech will not answer; we  
are dead in trespasses and sins, and to whisper in  
our ears is to waste breath. To us must be ad-  
dressed the language of Isaiah, Jeremiah and  
Ezekiel; for we are more hardened in our iniquity  
than were the stubborn Jews."

Mr. STURGE, in continuation, said,—I could  
hardly feel excused if I did not allude to what I  
understand to be a fact, that there is a Bishop,  
a representative from this Pro-slavery minority of  
120, likely to attend the Methodist Conference  
about to be held in this town. (Hear.) If it  
should be found that I have done the individual  
injustice I will publicly acknowledge it; but I  
have in my possession a printed document with  
his name attached to it, which I consider a delib-  
erate apology for his slaveholding brethren, as  
well as a direct censure of those who are imme-  
diate abolitionists. (Shame, shame.) If our Metho-  
dist friends receive him, it shall not be my fault  
if they do not know his sentiments on the sub-  
ject. (Loud cheers.) I have far too favorable an  
opinion of them as a body not to hope they will  
do their duty by encouraging their faithful but  
persecuted brethren in America, who are imme-  
diate abolitionists. (Renewed cheers.) I think  
I am justified in this expectation by a sound, able  
and excellent leading article in the *Hatchman* of  
the 6th instant, on the subject of American Slav-  
ery; as this newspaper is, I understand, consid-  
ered in a great measure the acknowledged repre-  
sentative of the opinions of the members of the  
Conference. (Hear.) I think I have produced  
enough to show that the resolution proposed is not  
unnecessary. Most persons appear shocked at  
being told of professing Christian ministers sell-  
ing the deacons or members of their own church-  
es, but if we stop short of admitting that all prop-  
erty in our fellow-man is inconsistent with Chris-  
tianity, it may easily be made to appear that the  
pious slave is as legitimately an article of traffic  
with his pastor as any other part of this mon-  
strous system. (Cheers.) I confess I consider  
it a privilege to belong to a society whose an-  
cestors had the Christian consistency to act upon  
the principle recognized in this resolution; but so  
far from deeming it a cause for boasting, I think  
it has in the sight of God thrown upon us, their  
successors, a deep and heavy responsibility to  
take the front rank in the battle in this great  
cause far more than we have done; for I say it  
(and I say it with sorrow) that though the rule of  
the society has for many years prohibited any of  
its members from holding slaves, and thereby  
cleared our camp of this abomination, the society  
as a body in America, though with many bright  
individual exceptions, is far too inert on this sub-  
ject, and by no means free from the prejudice  
against color. I am notwithstanding firmly per-  
suaded that if professing Christian churches would  
generally act upon the principle of the resolution,  
it would be a death blow to this hydra-headed  
monster. (Loud applause.) Having said this  
much, I will now endeavor to answer briefly, the  
supposed enquiry, Does such a resolution as the  
one now proposed, legitimately belong to a Mis-  
sionary Society? (Hear.) I believe I should not  
have consented to move it, and I am sure the  
Committee would not have proposed it, had it not  
an intimate bearing upon missionary labors. In-  
deed it might be shown that probably there is not  
any evil that more obstructs them. (Hear, hear.)  
If we look to the Western World, it is scarcely  
using too strong language to say that nearly half  
the inhabitants of those vast regions are either  
brutalized as slaves or demonized as masters.  
(Loud cheers.) Such is the conviction on the  
part of the latter, that the spread of knowledge  
and Christianity would endanger their system,  
that in at least one of the American slave states  
they have made it death by the law of their coun-  
try, even to teach a slave to read. (Shame, shame.)  
To supply the dreadful mortality occasioned by  
the cultivation of cotton, rice, and sugar, under  
this horrid system, it is now computed that there  
are 100,000 slaves annually taken from those  
American States, where they are bred like cattle  
for sale, to be worked to death in these whole-  
some human slaughter-houses, and at least an  
equal number imported from Africa, either into  
North America and the Brazils, or the colonies of  
France, Spain, and Portugal. If we turn our  
eyes for a moment to poor unhappy Africa, we  
shall find that almost the whole of that continent  
may justly be said to be hermetically sealed a-  
gainst missionary efforts by this system, which,  
while it tears from its shores annually upwards  
of 100,000 victims, either to die amid all the hor-  
rors of the middle passage, or in hopeless un-  
mitigated toil and bondage, is supposed to destroy  
two or three times that number, in the internal  
wars fomented to the very heart of the Continent,  
and the march of the slaves to the coast, to sup-  
ply the white man's slave ships from the Chris-  
tian country. (Loud expressions of emotion.)  
What opinion I would ask, (were we Africans)  
should we form of such Christians as these? Can  
we wonder that instead of receiving them as the  
messengers of peace and glad tidings, they should  
consider them as cannibals, and not unfrequently  
commit self-destruction, under the supposition  
that they shall be devoured when they arrive at  
the port of their destination. (Hear, hear.) It  
has indeed been justly said of this horrid system,  
that it has brought into unnatural combination  
the evils of two distinct orders of society, caused  
views to coalesce which have no natural affinity,  
and that in consequence of it, all that has been  
borne to Africa of the boasted improvements of  
civilized life, has been a masterly skill in the con-  
trivance, and an unhesitating daring in the com-  
mission of crimes which the mind of the savage  
was too simple to devise, and his heart too gen-  
tle to execute. (Loud applause.) I think it will  
be unnecessary to say more to show how inti-  
mately connected with the extension of these  
and similar institutions, is the up-rooting of slavery  
and its concomitant evils; and I ought to apolo-  
gize for having occupied so much time, (No, no,)

Dr. Fisk of Middletown, Ct.



but before I sit down I wish to express what I believe to be the duty of Christians, whom God in his mercy may have placed under circumstances to see it in its proper light, towards their brethren not so favored. (Hear, hear.) Far be it from me to say that I have been surrounded by the same moral pestilence, and exposed to the same temptations, I should have been less guilty; and I know there are those who may think it a breach of charity to reproach Christian professors, much less Christian ministers, in any thing but gentle and soothing language; but I believe there are circumstances in which it is the most painful office of friendship, it is also the greatest proof of Christian love to such as these, to speak strongly and unequivocally, even if you know the first effect will be to give offence; for Christian professors are sometimes the most difficult to arouse to a sense of their own guilt. To whom was it that the God of love used the severest language when personally upon the earth? not to the poor outcast of society; whatever his crimes might have been, but to the self-righteous, highly-professing scribes and Pharisees; and such is the enormous guilt of the professing Christian church in America, with regard to slavery, that if we were gifted with language powerful as the archangel, and strong and alarming as the most tempestuous billows of the Atlantic to the shipwrecked mariner, we ought to raise it to the highest emphasis on this occasion, under the persuasion that through the blessing of heaven we should thus be most likely to encourage the faithful band of abolitionists and carry dismay and ultimate conviction to their opponents.—hasten the day of universal freedom, and the period when Christians of all nations shall show by deeds not words that they consider every country as their country, and every man their brother. (Mr. S. sat down amidst loud and general cheering.)

The Rev. Mr. MURSELL rose to second the resolution. He said—There is a close and inseparable connection between the principles of freedom and of religion, between the inferior and higher interests of men: to pursue those which are subordinate to the neglect of such as are supreme is to be guilty of egregious error, while to affect great zeal with respect to whatever is spiritual to the exclusion of that which is temporal, is to expose ourselves to the charge of hypocrisy. (Cheers.) It has happened to the Baptist denomination in the course of events and in the arrangements of Providence, to trace out and unfold this connection; we have been called on in the history of their mission to show the union which subsists between liberty and religion. Our missionaries visited the West to preach the gospel independently of any political designs; but before they had labored many years they were obstructed in their work by the civil disabilities of the people. Slavery presented its insolent front and seemed to say hitherto shall ye come but no further; so that it soon became plain that Christian efforts must cease or slavery must die. (Loud applause.) They came home and told the British people, but especially British Christians, their tale of woe, and used every legitimate means to awaken interest towards the oppressed; they appealed to crowded and enlightened assemblies in the cities, and most of the provincial towns of the Empire, and were rewarded by being permitted to return to their scenes of labor bearing in their hands the credentials of liberty. (Cheers.) That must have been a proud day in their history when they appeared among their people announcing to them the report of civil, as well as the more joyful tidings of religious freedom. (Renewed applause.) But the great measure of Negro Emancipation was laden with two grave defects, the law of compensation and the apprenticeship clause. (Hear, hear.) To take twenty millions of money from the public exchequer to induce men to do an act, for neglecting which through so many years they deserved universal execration, was an insult to the nation, and a violation of the sacred principle of justice. (Cheers.) Who, Mr. Chairman, was to compensate the suffering slave, whose claims were paramount to those of their guilty oppressors? O never mind them as long as rich, indolent, and assuming Planters could get the money. As to the apprentice law, sir, let an authentic document I hold in my hand testify. This document states—

'The apprentice in Jamaica may be worked by day in the field, by night in the boiling, for forty-five hours in succession, exempting the short time allowed by day for meals, when employed in the field; may be mulcted the full amount of his time for the benefit of his employer, though no prejudice may have been suffered by the latter, and flogged on making complaint. He can recover nothing from his employer by any available remedy, nor has any protection against complaints however frivolous. He has a day to himself, during which he may be imprisoned by an estate Constable under the control of the manager. If wages are promised him for extra work; if task-work contracts are violated, he has no available remedy. He can be apprehended at pleasure by any man he meets, who is rewarded for so doing. His wife, his sister, his daughter may be sent to the treadmill at the discretion of a special magistrate, for any length of time, and for any offence; and there they fall under the control of the Colonial magistrate, who may order them all, men, women, and children to be flogged at his discretion, for any breach of the workhouse discipline. His provisions, food, clothing, he may be deprived of, and is without any remedy, which is not illusory, for an indemnification. He cannot proceed beyond the limits of the plantation, except in a few stipulated cases, without a pass from his employer except under a liability to be arrested and taken before a magistrate. The pregnant wife, the nursing mother, are unprotected with even nominal additional protection. His children born free for the last eight years may be subjected to this treatment for twenty-one years. Supposing him to have committed no possible offence, to have labored as industriously in his own time, with the view of improving his condition, as in his manager's performance of his duty, still must he labor on throughout the period assigned, or purchase off the remaining term, at a price to be affixed by Colonial Magistrates.'

(The reading of this document called forth frequent expressions of indignation and horror from the meeting.)

The apprentice system, it is seen, works infernally, and did but those who are on the spot speak out, they could fear a tale unfold which would rouse every heart, and nerve every arm. Dark and cruel deeds are done beneath the shelter of this law; they are concealed for the most part from our eyes and kept from British ears, but the dismal secret, even in the estimation of the most moderate and tame men, cannot be hidden long. (Loud cheers.) But to whom are we indebted for these sad deformities in an otherwise beautiful design? Why, to the Hereditary House! it was the iron will of the Lords and not the free voice of the People which put these disgraceful brands on the great Western Law; and I am bold to affirm in this assembly that somehow or other, these haughty legislators, doubtless contrary to their nature, take delight in spoiling whatever is pure, and in diminishing whatever is great: they have wrought many bad deeds of late, and where shall we look for the good. But we have been made familiar in our progress with this monstrous evil of slavery stretching itself in full and foul length throughout the Southern American States, interweaving itself with the various branches of

society, polluting every walk of life, and obtruding its loathsome face upon the church of God itself. (Immense cheers.) Yes, Sir, we have detected it on this most hallowed ground 'squat like a toad close by the ear of Eve,' and we mean to touch it with Luther's spear that it might start up in all its diabolical dimensions. (Renewed applause.) The enormity of this wickedness is such as to admit of no palliation, and its offensiveness such as to quench the least forbearance; nothing remains but that it should be boldly exposed and unparaphrasedly crushed; some men seem in their conduct, if not in their creed, to act as though its sinfulness were not decided, as though it were a mischief to be regretted, rather than a guilty and abominable thing to be consumed. (Applause.) Why it is the very personification of evil, it impudently tramples on all good laws whether natural or revealed, and violates all rules whether earthly or divine; it contains the very essence of sin, and is the creature of the devil. (Great applause.) It is a crime which calls for the execrations of all men. If it be not sinful then morality is a name—then Jehovah himself erred when he descended on Sinai and bid his creatures 'love their neighbors as themselves.' Then the Lord of heaven went astray when he commanded his disciples 'to do unto others as they would that others should do unto them.' Then the Apostle was guilty of misguiding us when he exhorted us to be 'kindly affectionate one to another in brotherly love, in honor preferring one another.' (Enthusiastic cheers.) Language fails, and imagination tires in attempting to conceive and depict its character; but its doom is at hand, for the blessed God will flash upon the lightnings of His presence and direct toward it the heaviest thunderbolts of His throne. (Renewed applause.) I am happy to say, Sir, that we do not stand alone in this opinion, but that a large and reputable body of men on the American continent are under the same conviction, and fired by a similar spirit. To these we resolve this evening to stretch out the hand of fellowship, and upon them we desire the blessing of heaven may descend. (Hear, hear.) We will assist them by rousing on all fitting occasions the British mind, by circulating in every possible way relevant information, by conveying loud and long remonstrance, and by retiring from all union with those churches which refuse to hearken to our cry. (Cheers.) Let it be distinctly understood here, that on this account, the religious intercourse between the Baptists in America and those in England is suspended. (Immense cheering.) Should they receive our addresses and set themselves to the removal of the abominable thing, we have fellowship with them, but should they refuse to listen to us, we disclaim any participation in their guilt. (Renewed applause.) We expect opposition in this work from slaveholding men, and from all who are interested in the accursed system, as well as from some who profess to favor the African's cause. The timid and the vacillating will tell us the time has not arrived, that we are indiscreet and rash, that we shall hurt rather than promote the sufferer's interest, that we shall bring religion into disrepute, and the denomination into contempt; the more thoughtless sort of Christians, as they would fain be gentlemen, will affect to regret that we should act so vulgarly, and that we should talk so plainly; they will read us lessons on gentleness, meekness, and the softer graces; they will, in one word, obtrude their mistaken piety upon us and strive to detain us from doing right in the name of the Lord of Hosts; but we must give ourselves to duty, unfettered by the ties of friendship on the one hand, or by the frowns of hostility on the other; we must serve great principles and forget men, bearing in mind that these will survive when all earthly relations shall be broken up. (Enthusiastic applause.) As for the reproaches that may meet us in the path of duty, they will rather accelerate than retard our motion. Like drops of rain, falling on the traveller, they will refresh the soul amidst its fervid efforts to reach the goal. While the Carthaginian General was conducting his troops amidst terrible difficulties to the Alpine heights they became dispirited, but when they reached the summit and saw the Italian plains stretching in beautiful fertility before them, they drew fresh life, and pushed onward to conquest and renown. (Cheers.) New fields for moral enterprise are disclosed to us on the American soil, and we will enter them, nor will we retire till crowned with victory or covered with defeat. The cries of enslaved millions are piercing our ears, and dishonored Christianity is appealing to our souls; nor can we with honor to our characters or with peace in our consciences stay us in our work. We have every encouragement the most sanguine can desire; all sound principles and every noble impulse are on our side, while the smiles of thousands attend us, and the gratulations of millions await us; no doubt, when we have done the work, the more calculating of our contemporaries will honor us with looks of wonder and with shouts of triumph. Let us press onward, therefore, and our success is sure; and while devoting our time and energies to the sacred cause of humanity and religion, Almighty God will bless us, and the token of His favor will come around us, and the sound of His footsteps will be heard before us. And under these auspices, 'methinks I see a noble and puissant world rousing itself like a strong man after sleep, and shaking its invincible locks; methinks I see her as an eagle mewing her mighty youth and kindling her undazzled eyes at the full-day beam, purging and sealing her long-abused sight at the fountain itself of heavenly radiance, while the whole noise of timorous and flocking birds, with those too who love the twilight, hover about amazed at what she means, and prognosticate a day of sects and schisms.' (Loud and long-continued applause.)

Dr. Hoby came forward, while the cheering still continued. He, however, again resumed his seat for a short time; and when the applause had somewhat subsided, presented himself once more to the meeting. He said he feared his friends were mistaken in their cheers. Probably they might have saluted him with a hiss, for he had been so encountered in other places, and he expected it again. ('No, no, no.') He retired to his seat under the full conviction that the expressions of applause were not given to him; but he could assure the meeting that he sympathized with every emotion and responded to every sentiment that he had heard uttered that night. (Cheers.) He could say with truth that he could return across the Atlantic, and touch again the shores of America, and were he permitted there to blow the trumpet of liberty, announcing the universal emancipation of two millions and a half of his fellow-men, he would consent to discharge the trust though his breath was expended with the blast, and he were forced to lay himself down in the dust and die. He was quite prepared, had it been so arranged by the courtesy of his brethren, to have entered on any explanation that would have been agreeable to them. But notwithstanding the vehemence with which he was assailed, he did not feel indebted to the courtesy of those gentlemen, while he would trespass on the attention of the meeting, contrary, he made no doubt, to their wishes. (Hear, hear, and murmurs of disapprobation.) He scorned to meet the insinuation which was thrown from Mr. East, and which he supposed was intended for him (Dr. H.) when he cast his censure on a course of conduct which needed explanation.

Mr. East.—I did mean you. (Loud cheers.) Dr. Hoby.—And I repeat my words, Sir!

(Hisses and cheers.) He (Dr. H.) knew that he should be out of order if he were to proceed in these remarks, which, had it been arranged for him to address them, he would most cheerfully have entered on. ('Go on, go on.') For he assured the men of Birmingham, his fellow townsmen, that he was well satisfied with the course of proceeding they had adopted when in yonder land. (Laughter.) He felt obliged for that mark of approbation; but he was perfectly indifferent about it, though it were their disapprobation. (Hisses and cheers.) He had deplored repeatedly during the discussion that night, that their Missionary Meeting should assume precisely the character and tone it had assumed; and much as he sympathized and cordially approved the feelings that had been expressed, yet as there were other speakers to follow him, and as he should not have dared to trespass on this meeting under the circumstances he was placed, inasmuch as he had no opportunity of being apprised of the arrangements of the evening, he would proceed orderly in the course of business. He would now therefore proceed to what was more immediately the object which he had in view in rising. (Hear, hear.) And he confessed his intention was to move an amendment to that resolution. (Great uproar and cries of 'No, no,' and 'Yes, yes,') That amendment he should move, though he were compelled to retire without its being seconded. He would not have thus trespassed upon the meeting if he had been afforded a reasonable opportunity of previously stating his objections. His friend Mr. Mursell had not introduced a sentiment in his address to which he did not cordially respond; but he could not say the same for his esteemed friend, Mr. Sturge, if he would permit him to call him by that name; for it should be borne in mind that there was one essential difference between what the sect to which that gentleman belonged called the Church of Christ, and what the Baptists called a Church of Christ. We have no notion of children being born into the Church of Christ, and upon that point we must entertain our own opinion. As to the resolution, he entirely agreed with it, with the exception of the last clause, which expressly asserted 'that it is the deliberate judgment of this meeting, that no person who holds property in Man should be allowed to remain a member of a Christian Church.' The amendment which he should propose was the omission of the clause he had read, slightly altering another part of the resolution, substituting in its stead that 'it was their deliberate conviction that slavery was utterly opposed to Christianity; for he would ask them, were they prepared to pledge themselves to a resolution which denounced under all conceivable circumstances, and excluded from a Christian church, any one who might be said to hold property in man. (Cries of 'We are, we are,') If they did this then, they did that which their brethren in America hesitated to do. He conjured them to step not forward before those who were now advocating the cause of abolition in that country. There were multitudes of abolitionists in America who had not yet entered their names in the Abolition Society; and he could say that among those not so enrolled, the cause of abolition found its truest friends. He would ask them whether they would pass this act of excommunication—their own act if they were prepared to pass it when there were innumerable instances in which it would be positively impossible for a man to emancipate his slaves. He would put a statement of these difficulties before them. They were about to weaken their own influence in America by passing such a resolution. ('No, no,') There were many of the slave states in America which required from any man who emancipated his slaves securities in three times the amount of their value; and also that he should provide two bondsmen for the payment of the money. There were instances which must occur to every one where a man must paperize himself by adopting this mode; but suppose him not able to do this, the state seized on the negro, sent him into a hopeless slavery on some destructive plantation, there to be sacrificed after the amount of thirty-three per cent. per annum on human existence. Were they prepared to do this? ('Yes, yes,') Well, then, the result would be, that these crushed, oppressed Africans, would prostrate themselves in the dust, and ask them in the name of God and humanity not to thus sacrifice them. ('How do you know this?' and cries of 'Oh, oh, cheers and laughter.') If they would take the word of the speaker for it, there could be presented to them under the laws of those states innumerable evidences that such was the fact; and even should those slaves be sent into other states, the same iniquitous spirit pursued them, so that the condition of the poor negro, though free, under the aristocracy of the skin, was almost as bad as slavery itself. Were they then prepared to go this length? (Loud cries of 'Yes, yes,') Would they not be satisfied to tell their brethren they were convinced that slavery was utterly opposed to Christianity? ('No, no,') He would not then further trespass upon their time, because he already had the conviction that he was spending his breath in vain—(laughter and cheers)—except to request that some gentleman would second the voice of the amendment, which he hoped would be the case. He would, however, take that opportunity of reminding them of the words of the apostle to a slaveholder; and that Paul wrote to Philemon when he was a proprietor in flesh and blood, and his (Dr. H.) argument was, to deal with the Americans as Paul did to Philemon, and leave their brethren to act, without pledging themselves to the Abolition Society, instead of fettering them in their sublime and heavenly operations while endeavoring to break off the fetters from two millions of their fellow-creatures. (Dr. Hoby concluded his speech, towards the close of which he was frequently interrupted by expressions of marked disapprobation, by submitting his amendment to the meeting.)

Mr. G. EDMONDS begged to ask Dr. Hoby one question. He (Dr. H.) had stated as a fact that he had not been privy to the proceedings of that night. Now he would ask if it were not a fact that he had been invited to attend the preliminary meeting of the ministers and to assist in preparing the resolutions? (Hear, hear.)

Dr. Hoby replied, that he understood in the course of the morning, that arrangements had been made for a meeting of brethren and ministers of the town, at the house of a mutual friend; but no intimation had been given to him as to the design of that meeting, and certainly no invitation to partake of the hospitality of that house. Consequently he was under the necessity of providing for his own friends; and just before the arrangements of this meeting, he did receive a note to leave his friends for the purpose of discussing the subject. There was but one informality of which he might be charged of having been guilty, and for which he begged pardon—and that was, his having sent a verbal answer to a written note. His reply was, 'my compliments, and I cannot come.' Therefore he would say that he had not the opportunity of stating previously his objection. He would again submit the amendment to the meeting, and he would be sorry if it were not carried, after being seconded, as he would be under the necessity of dividing the meeting upon it.

Mr. EDMONDS then begged permission to read the note sent to Dr. Hoby.

Dr. Hoby.—It was quite unnecessary—the idea of a copy of such a note being retained is in itself preposterous.

Mr. EDMONDS insisted upon his right to read the note. (Loud cries of 'Read, read,') Dr. Hoby objected to it—he admitted that he had been fully invited. ('Oh, oh,')

Mr. EDMONDS.—The Rev. Doctor denied the fact that he had an opportunity of being present.

Dr. Hoby (with much vehemence)—I have been grossly insulted. [Hisses and marks of disapprobation.]

Mr. EDMONDS here read the note written by Mr. Room, as follows:—

'Dear Sir—The ministers are just about to frame the business for the evening's meeting, and would be much obliged if you could make it convenient to join them.'

Believe me, Dear Sir, yours truly, F. ROOM.'

This, continued Mr. EDMONDS, was put into his hands as a copy of the note; and if so, he would ask the Doctor whether he had not an opportunity of being present. (Loud cheers.)

Dr. Hoby.—Under the circumstances explained to the meeting, he did not mean to deny having received such an invitation. (General hisses.)

The Chairman wished to know if there was any gentleman prepared to second the amendment.

Mr. J. ROOM said that he would do so; not because it expressed his views, but that the Chairman might have an opportunity of putting it to that numerous and respectable meeting. He wished to give the Doctor a fair chance. (Cheers.)

Mr. STURGE rose in explanation of what had fallen from Dr. Hoby relative to the laws affecting the slaves in the United States. He said that though the laws in some of the slave states did prohibit their manumission except with a bond from the master, yet a member of a Christian church could always apply to that church to keep him out of the operation of this law—a course which was pursued by the Society of Friends, who took liberated slaves under the care of the body and removed them to free states. From his (Mr. Sturge's) own knowledge he could state that pecuniary aid to assist the expenses of removal had been sent from this country by their Society more than once. (Cheers.)

Dr. Hoby would not trespass more than a moment or two on the time of the meeting. He had selected but one instance of the impracticability of accomplishing their most desirable result; but it would be utterly impossible to carry such an object into effect. The laws of these states must be altered before they could throw off the evil or pass that resolution.

Mr. GEORGE EDMONDS said he was sorry Dr. Hoby had pursued the course he had taken. He had told them how cheerfully he should go to America and blow the trumpet of liberty announcing the emancipation of the slaves, and as a proof of his ardor in the cause he was willing to lay himself in the dust if necessary. (Laughter.) But how had all these professions ended? Was the conclusion of his speech consistent with the first part of it? Why after all his enthusiasm as an abolitionist, he actually quoted scripture in favor of slavery. [Cheers, and cries of 'no' from Dr. Hoby.]—If he [Mr. E.] understood the Dr.'s argument at all, it amounted to this, because an apostle had written to a person who was a holder of slaves, that as a matter of course it was lawful and right now to hold communion with, and sanction slaveholders; [cheers] and this, when it is now well known that slaves could be removed from one state to another with the consent of the owner and be thus emancipated.

The question now before the meeting was, were slave owners to remain in, or be considered amissable to the Christian church. That was the question, and he put it to them to say, if the crime of slave holding was not sufficient to disqualify a man from a participation in the fellowship of a Christian congregation. (Cheers, and cries of 'yes, yes,') He was sure that meeting would that night in favour of slavery. ('No, no,') Were there any crimes sufficient to disqualify any man from Christian communion, and what crimes were they? Did not the crime of murder disqualify men, and what was Negro Slavery but legalized murder. It was folly for men to admit it was a crime, and a grievous one to be a slave dealer, and yet contend that it was such as ought not to exclude them from the Christian church. In his opinion if there was one crime more than another for which a man ought to be excluded from the Christian church, it was that of trafficking in the flesh and blood of his fellow man. (Loud cheers.)

The amendment was then put from the chair, but there was not more than six or eight hands, amongst the assembled thousands, raised in its favor. The original resolution was afterwards submitted to the meeting, and carried amidst enthusiastic acclamation.

It was afterwards moved and seconded, and carried unanimously that the resolution should at the discretion of the committee, be published throughout England and America. [See advertisement.]

The Rev. T. MORGAN, in submitting the second resolution to the meeting (which will be found in our advertising columns) said that the government were offering sums of money to various missionary societies for the purpose of carrying on their operations, especially those operations that related to the education of the poor negroes in the West India islands. There were strong grounds for fearing that this gift came in the form of a bribe. Some of their missionaries in the West India islands had received the money; and the question was, were they willing to crouch to Government—to sacrifice their high and noble Christian principles for the sake of receiving a petty pittance from the hands of the Legislature? (Cheers and cries of 'No, no,')

The Rev. J. EDWARDS, of Nottingham, seconded the resolution. He strongly objected to the acceptance of this money, which came in so questionable a form, and conjured the meeting by their decision that night to be faithful to their principles. [Cheers.] The resolution was carried unanimously.

The Rev. EUSTACE CAREY afterwards addressed the meeting, and a vote of thanks having been passed to the Chairman for his kindness in presiding upon this interesting occasion, the business of the evening concluded, as it commenced, with a hymn of praise, after which the assembly separated.

The following Resolutions, among others, were adopted at the meeting:

Moved by Joseph Sturge, Esq.; seconded by the Rev. J. P. Mursell, of Leicester,

That this Meeting rejoice to hear that in the United States of America, there is a rapidly increasing number of Ministers and Members of Churches 'solemnly pledged to the cause of the oppressed'—who declare that the system of Slavery is 'a palpable violation of the law of God.' To these philanthropists this Meeting offer their fraternal and affectionate congratulations; at the same time, they deplore that 'Slaveholding' is still the most heinous and prominent sin with which America is chargeable, and that a large portion of her Churches is implicated in its guilt. Under the conviction that Slavery is utterly opposed to Christianity, this Meeting would record their deliberate judgment, that no person who holds property in Man, should be allowed, to remain a member of a Christian Church.

Moved by the Rev. T. Morgan, seconded by the Rev. J. Edwards, of Nottingham,

That this meeting holding the sentiment that the direct or indirect acceptance of any Government grant by a Voluntary Church Society is a compromise of Christian principle, hereby authorize and instruct their secretaries to transmit their solemn and deliberate conviction to the Committee of the Parent Society with the earnest and affectionate prayers of this meeting, that the Giver of every good and perfect gift will so abundantly pour out of his spirit upon them, that by means as pure and scriptural as the end is noble and exalted they may be enabled to diffuse the knowledge of God their Saviour within the sphere of their operations.

C. R. MOORSOM, Chairman.

BOSTON,

SATURDAY, SEPTEMBER 10, 1836.

#### CANDOR AND SAGACITY!

The editor of the Vermont Chronicle—who cordially strikes hands with southern slaveholders, and who loves our free colored population so sincerely, that he wishes the wide Atlantic might roll between them and himself—is quite expert in the art of drawing inferences. For instance—from the complexion of American slaves, he infers that it is a religious duty to colonize them at least twelve hundred leagues from the shores of this country. From the command of God, 'Break every yoke and let the oppressed go free,' he infers that it means that emancipation should be effected by a very slow process, at no definite period. From the doctrine, that human beings ought not, for one moment, to be held as private property, he infers that justice requires that they should be purchased by the pound before they cease to be property. From the injunction of Christ to his followers, to love their enemies and forgive all injuries, he infers that if it were strictly obeyed, it would be among the worst species of Jacobinism. These are rare conclusions from sound premises. In replying, through the medium of the N. E. Spectator, to the wicked accusation of this editor, that I am hostile to a righteous government on earth, I remarked—

'I am not against government, whether civil or religious; but it must be the government of God in the hearts of men, all-directing, all-controlling, all-abiding—not one based upon physical strength, maintained by powder and ball, and accompanied by stripes, and fines, and jails, and dungeons, and gibbets, &c.'

What says the Chronicle in reply? 'This opinion, if universally adopted in the present state of the world, of course would annihilate all government!!!' Such logic is exactly on a par with that which was used by the chief priests and Pharisees of old, in opposition to Christ—'If we let him alone all men will believe on him; and the Romans shall come, and take away both our place and nation.' Yes—argues this sage antagonist—if the government of God should really control the hearts of all men, and all should exactly imitate the example and come into the obedience of Christ, why then there would be no government at all, neither human nor divine! But if this perfect government of God should be 'universally adopted in the present state of the world'—what a disastrous and lamentable event it would be! But, alas! it will not happen 'in the present state of the world,' any more than immediate emancipation will take place in the present state of our country. What then! Is it right for Christians, on account of this present state of things, either to hold slaves, or to resort to physical force—to the use of stripes, and dungeons, and gibbets—in order to punish those who despoitically use and persecute them? Clearly not. Selfish, wicked, revengeful men will be sure to establish a forcible and retaliatory government among themselves—but those who truly belong to a kingdom which is not of this world, and who follow closely in the footsteps of their Redeemer, will deem the government of God all-sufficient under all circumstances and in all emergencies, and as infinitely strong and best. Being always ready to suffer reproach, persecution, outrage, injustice and violence for Christ's sake, they will be disposed as freely as was their Master to forgive their enemies even in the most aggravated cases; and in so doing, they will finally disarm all malice, overcome all evil, and reign as conquerors in the holy city, the New Jerusalem, which, 'coming down from God out of heaven, prepared as a bride adorned for her husband,' is yet to fill all the earth—and which shall have no need of the sun, neither of the moon, [i.e. no need of kings or queens, nor of magisterial powers, which these figures adumbrate.] 'for the glory of God shall lighten it, and the Lamb is the light thereof.' This is my heresy—and it leads the editor of the Chronicle, for the one hundredth time, gravely to ask those who patronize the Liberator, to pause, and consider what it is they are responsible for!

A word or two on the subject of 'responsibility.' There are certain persons, as any abolition friends and coadjutors are well aware, whose envy, or spleen, or bitter hostility toward me, on account of my early, consistent and successful advocacy of the anti-slavery cause, is unappeasable. Mortified at the exposure of their servility and corruption, alarmed at the visible alteration in public sentiment, angry at the approbation which my labors as an abolitionist have received, both in England and in this country, indignant at the loss of their infallibility, and anxious to effect my crucifixion in some way or other, (with the vain and cruel expectation, that they shall thus mortally wound the hated cause which I espouse,) they are incessant in their base and insidious efforts to create distrust and division between me and my abolition brethren. With all the zeal of Pharisees, all the disinterestedness of implacable foes, and all the modesty of impudent defamers, they undertake to sit in judgment upon the patrons of the Liberator, to impeach their moral discernment and sense of rectitude, to gauge their responsibility, and to decide when they shall no longer countenance the paper, except at the peril of being anathematized and slandered without mercy. Most evidently, one reason (aside from the anti-slavery cause) why their animosity grows so fiercely against me, is because I do not cordially embrace all their religious dogmas: hence their frequent attempts to excite and madden the demon-spirit of sectarianism, hoping that in its fury it will trample me under foot. Deceitful advisers! relentless detractors! enemies of the fettered slave, and friends of the tyrant-master! who strain at one of my opinions as to the force and obligation of an outward observance, and yet swallow a whole plantation of slaves! Among these persons are the editors of the Vermont Chronicle, Boston Recorder, New Hampshire Observer, and Christian Mirror—men who are banded together in opposition to every moral and religious reform which is at present struggling against the wind and tide of popular clamor. I regard it as a public calamity, that a portion of the religious press is in the hands of such individuals. In Christian liberality, in moral discernment and courage, in benevolent activity, and in un-

bending independence. Instead of these tory and blind time-serving scribbles, they are incomplete and are of little value as an influence.

They have long erator, as the sou they are found, effect their purpose, representation, appear odious. I have comparative strength for non expressions of their chagrin, to the patronage of slavery meeting could mind know nor could it reason; not either of elements may happen, ing, critically speaking, general character anti-slavery cause himself responsible publish even upon for my views upon ly and only incline sometimes, and expressing my t all-pervading top are not palatable—a hue-and-cry an abandonment disinterested all through me the wicked artifice trons would ind judged by such ised by persons c ions, it is next to er give offence to with him in all t somably expected course; and if, an important effort his duty to publi to let them rebuk then they ought will any man say against him, bec fore all the peop candor will say,

such, are respon incidentally expor ator? or that the account of this q relates to a ques fence of opinion all denominations or contemptible, itor of the Record calculate his views his paper, is a p ventions and sac forth no abolition ought to subscrib on account of my and Paley, and B er eminent com of the first day does it not requi conventions res saw, and could t the paper, becau ed in its column ed? Yet a volum complex of th is represented b might thereafter the leading obje dor and magnan

I trust it wil these remarks be have uttered, or scribes. The any of its patron have never solici nor do I fear the It is a matter of long as I keep God and toward me. I feel that world, and the v

The followin Pawtucket Rec RAY POTTER is not worthy:

'MR. GARRIS in reviewing Dr. the most evident ency in making while he treats indifference, inci which we learn to the Quakers.

This is enough the land! Even some ab in respect to it. over the signature threat that he w son utters his own Mr. G. R.; such the Quaker said what is in the othe or abolition pay advance and ad of other denomi Quaker abolition Garrison has hap subject accord w ize the Liberator.

I do not supp largely into it, me as if those, w what he has said which their own that of the Free pers, attend our monies are perfor and hold on with shall not state m although I fully this subject, or w But we will let Convention at N together, of diffi spent to the right to the right.

'And here I hear the great me of the Sabbath, of moral law! Now for any other co it is a part of the subsequently, insti Sabbath instituti branch, as such, only by revelation. And, more of the moral law, for not keeping it. So much for tal tudes, until the and then, in their ty one know the w



independence, they are largely deficient. Instead of these traits, they have much spiritual bigotry and blindness, combined with a cautious and unimpaired spirit. Aside from their station, which they are incompetent to fill, their criticisms and opinions are of little importance; but in that station, they possess an influence which is wielded with disastrous effect.

They have long been active to put down the Liberator, as the southern oppressors in whose company they are found, and whose side they espouse. To effect their purpose, they have dealt largely in misrepresentation, and have spared no pains to make me unpopular. It has happened, however, that they have been comparatively laboring in vain, and spent their strength for naught; for, without my seeking such expressions of approbation, the Liberator, much to their chagrin, has been again and again recommended to the patronage of the friends of emancipation by anti-slavery meetings and conventions. Now, every candid mind knows that this approval has not been, nor could it reasonably be, intended as an endorsement either of every sentiment that I or my correspondents may happen to utter, or of the style of my writing, critically speaking; but only in reference to the general character of my paper in its advocacy of the anti-slavery cause. No man or ought to hold himself responsible for every thing that I may write or publish even upon the subject of abolition, much less for my views upon other topics which are infrequently and only incidentally expressed. Yet, because I sometimes, and but rarely, exercise the freedom of expressing my thoughts upon some other than the all-pervading topic of the Liberator, which thoughts are not palatable to the blind guides above alluded to, a hue-and-cry is raised to frighten my patrons into an abandonment of my paper, the real object of these interested alarmists being to crucify me, and through me the cause of abolition. Vain, and weak, and wicked artifice! Both these editors and their patrons would indignantly remonstrate against being judged by such a rule. Newspapers being patronized by persons of various conflicting views and opinions, it is next to impossible that an editor should never give offence to any of them, or that they should agree with him in all things. It is as much as can be reasonably expected, that they approve of his general course; and if, at any time, any of them deem him in an important error, it is for them to express, and it is his duty to publish, their dissent. Should he refuse to let them rebuke or reprove him in his own columns, then they ought not to countenance his paper. Now, will any man say, that I have ever closed my columns against him, because he wished to rebuke me? Before all the people? No. What man of the least candor will say, for example, that the abolitionists, as such, are responsible for my sabbatical sentiments, incidentally expressed in a late number of the Liberator? or that they ought to abandon the Liberator on account of that incidental expression, especially as it relates to a question upon which there is a wide difference of opinion among the wisest and best men of all denominations? What can be more proscriptive, or contemptible, or false, than this remark of the editor of the Recorder? "Assisting Mr. Garrison to circulate his views on the Sabbath, by recommending his paper, is a part of the work of Anti-Slavery Conventions and Societies." Even allowing that henceforth no abolitionist ought to take the Liberator, but ought to subscribe for the Boston Recorder in its stead, on account of my agreement with Calvin, and Whittier, and Paine, and Debban, and Barclay, and host of other eminent commentators, as to the intrinsic holiness of the first day of the week—how much effort does it not require in Joseph Tracy to make anti-slavery conventions responsible for that which they never saw, and could not see at the time of their approval of the paper, because no such remarks had then appeared in its columns, and could not have been anticipated? Yet a vote in commendation of the general complexion of the Liberator, adopted months ago, is represented by this man as an approval of all that might thereafter be published on a subject foreign to the leading object of the paper! What christian candor and magnanimity!

I trust it will be understood, that I do not make these remarks by way of apology for any thing that I have uttered, or in order to propitiate any of my subscribers. The Liberator shall be free to myself, or to any of its patrons, while it continues in existence. I have never solicited the support or favor of any man; nor do I fear the censure or condemnation of any man. It is a matter of the smallest consequence to me, so long as I keep my conscience void of offence toward God and toward man, what men may think or say of me. I feel that in all things I am crucified to the world, and the world to me.

The following candid remarks, copied from the Pawtucket Record, emanate from the pen of Elder RAY POTTER, "a brother beloved," of whom the world is not worthy:

"MR. GARRISON ON THE SABBATH.—Mr. Garrison, reviewing Dr. Beecher's speech on the Sabbath, with the most evident design to show Dr. Beecher's inconsistency in making such a great ado about the Sabbath, while he treats the subject of slavery with comparative indifference, incidentally threw out a few expressions, by which we learn that his views of the Sabbath accord with the Quakers.

This is enough to raise the cry of "stop thief!" through the land. Even some abolitionists show much sectarian partiality in respect to it. A writer in the New England Spectator, over the signature of G. R., is out upon Garrison with a front that he will not patronize the Liberator, if Garrison utters his own views on this point. Well, let it alone Mr. G. R.; such a threat shows a contracted mind. As the Quaker said—"Just turn the wallet about, and see what is in the other end." Perhaps there are twenty odd abolition papers in the country, that from time to time advance and advocate the eminently received opinions of other denominations respecting the Sabbath, and the Quaker abolitionists have not said a word; but now that Garrison has happened to intimate that his views on this subject accord with the Quakers, why, "I won't patronize the Liberator!"

I do not suppose that brother Garrison means to enter largely into this subject in the Liberator; but it looks to me as if those who are so ready to make a great deal of what he has said respecting it, show a wide contrast between their own christian charity and forbearance, and that of the Friends, who patronize all our abolition papers, attend our conventions, &c. where religious ceremonies are performed inconsistent with their own views, and hold on with us in the common cause of abolition. I shall not state my views on the Sabbath, in this place; although I fully believe there is the most blind zeal on this subject, of almost any one that can be mentioned. But we will let it alone on this point. Well, let it alone. Convention at New York, where Christians will come together, of different views, to discuss the question in respect to the right day to be observed, &c.

"And here I can but remark, that I am surprised to find the great men of our land pleading for the institution of the Sabbath, on the ground of its being a part of the moral law! Now, the seventh day brethren need not ask for any other concession to establish their position; for, if it is a part of the moral law, it is unalterable; and, consequently, the seventh day must be binding. But the Sabbath institution is a positive institution, root and branch, as such as was circumvented—for it can be known only by revelation; but, if the moral law cannot be known without a revelation, then are the wicked heathen guilty. And, moreover, if the Sabbath institution is a part of the moral law, then are the heathen to be condemned for not keeping it, although they never heard of it!"

So much for taking opinions second hand, which qualifications do, until they get enough to entitle them to a D. D.; and then, in their turn, they retail to others. But let every one know the why and wherefore for himself.

bio. PHILIPS, of the Emancipator, on this subject, remarks as follows:

"The editor of the New Hampshire Observer has found out that Mr. Garrison is rather Quakerish in his notions about the Sabbath, and he sounds the alarm most lustily. He thinks that the effect of Mr. G.'s remarks on the subject, in his review of Dr. Beecher, is 'direct to the destruction of the holy day of the Lord.' Vastly more direct, probably, than that system of slavery which annihilates the Bible, Sabbath, and all, to one-sixth of our entire population!"

Now we trust that we love the Sabbath, and dissent from Mr. G.'s views on the subject as much as the editor of that paper, but what then? Nay, what if he were throughout a thorough Quaker? Must I therefore align his sentiments on the subject of abolition, or temperance, or any similar question, and refuse to co-operate with him and sustain him in their promulgation? Nonsense. Such views and feelings are the quiescence of mean, narrow-minded, sectarian bigotry, and from our inmost soul we loathe them, and say, of every man who cherishes them, emphatically, 'see things through a disordered medium,' and is one, whom 'it is not safe to follow' one inch.

We regret that Mr. G. should weaken the force of his rebuke of Dr. C. by turning aside to the discussion of the Sabbath question. We think it was a mistake, and we regret that he did it. But as it is, we now say that when the editor of the Observer will abjure all colleges, which adopt Paley as a text book, and depose all ministers who teach 'Paley's notions' on certain other equally important topics, we will then, perhaps, reconsider the question of abjuring Mr. Garrison.

The Middlebury Free Press contains the following sensible and pertinent paragraph:

"The Vermont Chronicle will have it, that every minister and Christian, who patronizes the Liberator, is responsible for every word and sentiment which it contains. We should like to ask if the same rule is to be applied to the Chronicle and its patrons? If so, some ministers and ecclesiastical associations will have a heavy account to settle; for no paper in the land has more studiously misrepresented the principles and measures of Abolitionists than the Chronicle. It is fast losing the confidence of the public, and many who formerly patronized it now seek religious information through a purer channel."

In proof of the 'studious misrepresentation' of the abolitionists by the Chronicle, we copy a sentence or two from the last number of that paper:—A discussion of several days continuance has been held in Glasgow between George Thompson on the one part, for the purpose of VILIFYING AMERICAN CHRISTIANS AND CHURCHES for slaveholding, and R. J. Breckinridge, of Kentucky, on the other, to defend Mr. Thompson, as usual, brought forward and reiterated the whole volley of abuse against this country, &c. A meeting also has been held of the British Baptist Union, where the same subject was discussed, in which the same abuse was repeated, and indeed demanded by the meeting? Who is the slanderer and villifier, in this instance, but the editor of the Chronicle? Who?

#### ANTI-SLAVERY MEETINGS.

MR. H. B. STANTON, the Financial Agent of the American Anti-Slavery Society, has continued lecturing in this vicinity for the last three weeks. A brief sketch of his labors is subjoined.

Bradford. Three weeks ago last Monday, he lectured about two hours, to a very large congregation, in the Rev. G. B. Perry's meeting-house, in Bradford. The quiet and attention of the audience were not disturbed by the shoutings of a very few lewd fellows from a neighboring village. Our cause takes strong hold in this intelligent and industrious town.

Andover. Mr. S. lectured during that week, five times at Andover, three times to promiscuous assemblies, and twice to the females. The audiences were large, and we are informed that several young gentlemen connected with the Theological Seminary, embraced our principles while Mr. S. was at A., who have heretofore stood aloof from us. Mr. S. assisted in organizing a large Female Anti-Slavery Society at Andover, some account of which has already appeared in our columns. More than \$200 were paid into the funds of the Anti-Slavery Society, by our friends in that town.

Lowell. Two weeks last Sunday, Mr. S. lectured in one of the Baptist Churches in Lowell, to an overflowing audience. Monday evening he spoke in the Methodist Chapel, at Chapel-hill. Tuesday afternoon, he addressed the Female Anti-Slavery Society, in the Free Church, and in the evening lectured in the second Congregational meeting-house. The attendance was good,—no disturbance, and our friends made liberal contributions, as will be seen by reference to another column.

Haverhill. Wednesday afternoon of the same week, Mr. S. spoke about two hours to a large and highly intelligent audience, assembled in the Rev. Mr. Gage's (Unitarian) meeting-house at Haverhill. A large subscription, to sustain our operations, was opened on the spot, and we infer from the account of the meeting, published in the Essex Gazette, that a strong impulse was given to the Anti-Slavery cause. On a subsequent occasion, Mr. S. addressed the Ladies' A. S. Society of Haverhill, when additions were made to its numbers. This society, though small, enrolls on its list many noble and devoted spirits.

Ipswich. Thursday evening, Aug. 25th, Mr. Stanton addressed a small but very intelligent audience, convened on an hour or two's notice, in the Rev. Mr. Kimball's meeting-house, at Ipswich. One gentleman gave \$100 to the cause.

Amesbury Mills. The next Sabbath, at the flourishing manufacturing village of Amesbury Mills, our friend delivered two lectures to large audiences; one at 5 o'clock, and the other at 1-2 past 7 P. M., in the Baptist meeting-house, Wednesday evening he spoke nearly two hours in the Rev. Mr. Towne's meeting-house. Our cause was greatly advanced in this town, by the addresses of Mr. S. We are informed that our coadjutor, Mr. Weld, was present at the last monthly Concert of Prayer for the abolition of slavery throughout the world, at Amesbury, and made many thrilling statements, showing the onward progress of our righteous cause.

Newburyport. At the meeting of the Essex Co. Anti-Slavery Society, held at Newburyport in May last, no house could be procured in which to assemble, and our convention was held in the open air. Recently, Mr. Stanton spoke more than two hours to a respectable audience, in the basement of the Rev. Mr. Dimmick's meeting-house, explaining and defending the principles of abolition, answering objections, removing misapprehensions, &c. &c. At the close of the meeting, more than \$100 were paid over to sustain the cause. We hope the day is not far distant, when the friends of equal rights in Newburyport may be permitted to assemble in the main body of some one of its numerous and spacious temples. How strange some things now transpiring will appear to our children!

Exeter, N. H. Brothers Weld and Stanton were present at the recent meeting of the New Hampshire Congregational Association, at Exeter. We are informed by the latter, that from careful inquiry of gentlemen from various parts of the state, he is convinced that the Anti-Slavery cause is moving onward with increased power in the granite state. The mobocracy of that state are learning that they are mobbing up abolitionism, instead of mobbing it down. In Exeter, the recent mob worked wonders. It made many friends—perhaps more than brother Storrs' lecture would have done.

Pawtucket, R. I. Mr. Stanton addressed a crowded auditory last Sunday evening, in the Rev. Ray Potter's meeting-house, Pawtucket. He collected in a few hours, in that village, between \$100 and \$200,—\$50 of which was from the Juvenile Anti-Slavery Society of Pawtucket. The rising generation, male and female, will swear eternal hostility to the demon Oppression. Slaveholders, beware!

We hope our southern fellow-citizens are coming to their senses. One year ago, they were getting up pro-slavery meetings to annihilate us on paper, and exciting mobs to refute our arguments by hurling brick-bats at our brains. Now, many of them are listening to our public lecturers. Brother Stanton tells us, that he has delivered scarcely a lecture this summer, without having among his auditors southern gentlemen and slaveholders. From another column it will be seen that our friends are contributing liberally to sustain the large and constantly enlarging operations of the National Society. We hope wherever the Financial Agent goes, abolitionists will contribute liberally. His field is an arduous and important one. The Lord loveth a cheerful giver.

#### THE FIRST OF AUGUST IN JAMAICA.

We have received a file of the Jamaica Watchman from June 15th to Aug. 6th. That of the last date, contains an article from the Falmouth (Jamaica) Post, and another from the Cornwall Chronicle, respecting the manner in which the anniversary of the emancipation was observed in that island. We subjoin the articles, and cannot but remark here, what a striking contrast the solemnly grateful, religious observance of the day of liberty, by the poor blacks of Jamaica, presents to the noisy revelry, the thoughtless mirth, and debasing intemperance which mark the return of our anniversary of freedom, the 4th of July, and how unfavorable to this boastful land of enlightened, Christian white men, is the contrast. Verily, the negro is 'not fit to be free,' for instead of drinking full bumpers to the expression of sentiments at war with his own practice, instead of celebrating his own freedom with clamor and tumult, amid the roar of cannon, the waving of banners, the glitter and pomp of military display, the flow of wine and the riotous eating of flesh, while his foot is on his brother's neck and his fetter is on his brother's limbs, and his lash is ploughing his brother's back, and the means of his luxurious banqueting and his costly magnificence of show, are wrung from his brother's unremunerated toil, he quietly goes up to the house of God, with the voice of prayer and the song of praise upon his lips, and gratitude to his earthly friends and his heavenly benefactor in his heart, and there listens to the words of instruction from the oracles of God, and in a manner becoming a civilized and christian man, commemorates his deliverance from the yoke of galling oppression.

Falmouth.—It is with peculiar feelings of satisfaction we sit down to record the return and elapse of another anniversary of this glorious epoch which, so far as our little and prosperous town and populous parish are concerned, has been celebrated with great tranquillity and joy. On the previous day, Sunday, the several places of worship in this town—the Church, the partially erected Baptist Chapel, and its auxiliary the Suffolk school room, the new Wesleyan Chapel, and the St. Andrew's Kirk, were crowded to excess. At a mean computation, we have no doubt but that there were ten thousand negroes in town that day. At the opening of the new Wesleyan Chapel, built on the site of the old one, a sermon was preached in the forenoon by the Rev. Mr. Bley of Lucea, from 89th Psalm, 15th and 16th verses; and another in the evening by the Rev. Mr. Edmondson of Spanish Town, from John 4, 23d and 24th verses. Two services were held in the same place of worship on Monday the 1st of August. Sermons were preached in the forenoon by the Rev. Mr. Wedlock of Montego Bay, from Col. 1, 27th and 28th verses; and in the evening by the Rev. Isaac Whitehouse of St. Ann's, from Psalm 132, 13th and 16th verses. We understand the collections specially made on these days exceeded \$240.

Before we conclude this article, we cannot deny ourselves the pleasure of expressing our great satisfaction at the calm, peaceable, imposing, and interesting manner in which this notable and auspicious day was observed by the children of the various Sunday and day schools under the auspices of the Rev. Mr. Knibb. From the Suffolk, Wilberforce, and Camberwell schools established in this parish by this laborious and indefatigable missionary,—(schools which are all based upon the 'liberal and comprehensive' system of the British and Foreign School Society,) there were not fewer than sixteen hundred children who attended the services of the 1st of August at the school of the new Baptist Chapel. They were all arranged in companies, each of which was under the care of a teacher at the school-room; and in this orderly manner, they walked in delightful procession through several streets of the town, bearing banners, with suitable mottoes, to the Chapel, where the congregation was so dense that some hundreds could not gain admittance. To these children and to their several parents and friends, an appropriate and impressive address was delivered by the Rev. Mr. Knibb. Several ladies and gentlemen were admitted as spectators of this truly novel and interesting sight. The Rev. Mr. Ward, the superintendent of the Suffolk School, put the children through a few of their daily exercises, which excited the most lively interest. He then gave out the verse: 'Be present at our table, Lord, &c., which the children sang with great sweetness; and having taken the repeat which was provided for them, apparently with much gratification, the usual exhortation, 'Praise God from whom all blessings flow, &c.,' was sung, and they were dismissed with the gift of a book to each, when they went off in great gladness, singing:

"We'll all go home together,  
As good children ought to do."

We cannot too much admire or recommend the excellent plan of education pursued at this and similar schools, by which useful and moral knowledge is communicated in a pleasing and an amusing manner, and certainly demonstrates that a religious education imparted upon the mind in the season of youth, supercedes the necessity of having resource to coercive measures in after years. For a 1st of August then, or rather for the liberal, benevolent, and noble comprehensive means of disenthraling the minds of their offspring, let us be thankful to the all-wise Disposer of every good event; and that many happy and peaceable returns of this memorable occasion may be granted unto us and our children, is our most hearty and sincere wish. We are happy to add that all the apprentices went cheerfully to their work yesterday.—Post.

MONTGO BAY.—From Saturday morning until the afternoon of Monday, we may safely say, that the town population increased and varied from 5 to 10,000 souls at least. The Established Church, and the Wesleyan and Baptist Chapels were crowded to excess on Sunday and Monday, but especially the Baptist Chapel. The place occupied by this denomination, (we mean the whole of the premises, the house having three floorings,) covers an area of one hundred and twenty-two feet by ninety-eight, and the whole was thickly occupied on Sunday, besides the new chapel, which is in a half finished condition, covering ground of ninety by sixty feet, was filled as well as the surrounding spaces. We may therefore estimate the two congregations on Sunday at 6 or 7000 souls, more or less. The number on Monday was not quite so great as on Sunday, the deficiency being caused by some managers, certainly very illegally and injudiciously, having peremptorily directed the people to go to work on the Monday, and in consequence they had to leave the town after the services on Sunday, so that they might be at home to obey orders. The laboring people were in general well dressed, and the propriety and decency with which they conducted themselves, cannot be too highly commended. We looked upon the order and peacefulness which prevailed amongst these people on an occasion so exalting to their feelings, as a conclusive evidence of religious education over their minds, and the best proof to be adduced in their favor of the rapid progress which they are making towards civilization.—Cornwall Chronicle.

The following article we copy from the Maryville (Tenn.) Intelligencer, a paper which, though published in a slaveholding state, speaks out in a tone that should put to shame many—yes, nearly all, the professedly religious papers of the nominally free states.

ONE WAY TO RAISE A MOB. We have often noticed, with deep regret, the unnecessary and inflammatory sentiments of good men, against those who differ with them in sentiment. An unkind insinuation, from a moderate man, against the persecuted friends of slavery, has a greater tendency to excite a mobocratic spirit in the bosom of modern outlaws, than a host of abusive epithets by a decided, fanatical-political pro-slaveryist. It is tacitly saying to the mob, I am opposed to your devilish deeds, but I am also opposed to the course of this fanatical abolitionist, and I don't know that it would be great harm for you to take him in hand. Such a conviving sentiment, we aver, does more injury than an open, thorough-going "hurra for the mob!"

We have been led to these reflections, just at this time, by noticing the following editorial remarks in the 'Cincinnati Journal':

"GARRISON AND THE SABBATH.—Wm. Lloyd Garrison has come out against the Sabbath, as we learn from the New England Spectator. It seems he goes for its immediate abolition. If Mr. G. really designs to destroy in the community the obligation and reverence of this day, it will be an attempt to bring us into a bondage a thousand times worse than southern slavery."

It will be observed that the Editor bases his supposition, of Mr. Garrison's opposition to the Sabbath, on the remarks of the New England Spectator. As soon as we read the little, apparently careless, notice in the "Journal" we referred to the Spectator for further evidence, and found that the remarks relative to Mr. Garrison's Letter to Dr. Beecher, (which we presume are the Sabbath abolition sentiments referred to,) fall very far short of sustaining the charge made by the Journal. The editor of the Spectator coincides with Mr. Garrison heart and hand in his self-denying struggles for the abolition of slavery, and we know, must feel aggrieved to see a construction put upon his sentiments, that would wound an already persecuted friend. We do sincerely hope that for the sake of peace and justice, conductors of public Journals who have respect for the laws, will be cautious how they add fuel to the already burning prejudice against men who by their apostolic zeal in behalf of truth and justice have incurred the displeasure of the wicked multitude.

THE SLAVE CASE.—Mr. Loring's argument in this case, which it was our intention to insert in our present number, we are under the necessity of deferring till next week.

FROM AFRICA. Intelligence from Western Africa up to the 30th of June has been received. Accounts from the Sherbro country represent it in a most calamitous state, by reason of the native war, and the invasion of the Timanees, a numerous tribe, living north and east of Sierra Leone. Many of the towns and villages were deserted by the inhabitants. The slave trade was carried on to a considerable extent on the coast of the Sherbro country. The small pox was creating much alarm at Sierra Leone. The accounts from Bassa Cove are highly gratifying. The settlers were busy clearing and planting and building, and the health of the colony was excellent. A new Baptist meeting house had been erected and opened for worship.

NATHAN MAYER ROTHSCHILD, the distinguished Banker, died at Frankfort-on-the-Maine July 26th, aged 59 years, leaving seven children. He was on a visit to Frankfort, the place of his birth, to attend the marriage of his son, where he was attacked with the illness which proved fatal. His funeral was attended by sixty members of his family. Mr. Rothschild, like the rest of his brothers, held a patent of nobility, with the title of baron, but never assumed it, being more proud of the name under which he had acquired a distinction, than any which title could confer.

The son of Lucien Bonaparte, it is said, will be condemned to death, for having killed an officer of dragons. It was, however, believed, that the sentence would be commuted.

It is rumored that the foreign heirs of Stephen Girard, filed a bill last week, in the Circuit Court of the United States for the district of Pennsylvania, praying to have the devise in the will of Girard for the endowment and erection of a College, set aside, and the property which is the subject of it, divided amongst his natural heirs and next of kin.

#### BIRMINGHAM BAPTIST MISSIONARY SOCIETY.

The account of the annual meeting of this society, which we copy this week from the Birmingham Philanthropist, will be found highly interesting, and long as it is, will richly repay the reader for the time spent in its perusal. It speaks a very plain language in regard to the estimation in which British Baptists hold a slaveholding Christianity, and the line of conduct they deem it their duty, and the duty of delegates from ecclesiastical bodies in Britain to similar bodies in this country, to pursue with reference to the subject of slavery. It was of Dr. Hoby's course at this meeting, as our readers will recollect, that the Philanthropist remarked, as quoted in our 35th number, if the Dr. 'had had the moral courage to say once for all, "I am in error," he might have been spared the bitterness of soul which he must have experienced during his playing accusation and contemptible defence.' Whether the proper epithets were applied to the accusation and the defence, our readers can now decide for themselves.

MARRIED.—In this city on Thursday, Sept. 1st, by Rev. Samuel Snowdon, Marcus Huntly of Boston, to Olive Gibson of Cornwallis, Nova Scotia. Mr. George Winters to Miss Emma Ganett. Mr. Levina Murray to Miss Harriet Bailey, all of Boston.

In Hanover, by the Rev. Mr. Duncan, Mr. John Hatch, Jr. to Miss Eliza Stetson, daughter of Turner Stetson, Esq.

#### DEATH OF MOSES BROWN.

By the following paragraph from the Providence Courier of Sept. 9th, it will be seen that the venerable Patriarch of the Friends has gone to his rest.—This is indeed a departure which will leave a vacancy not only in the particular Society of which he has long been esteemed one of the most valuable members, but in the whole community which has been blessed by his life of usefulness, and his example of piety, virtue, and active benevolence. The friends of the slave will not forget that he was the black man's benefactor—a practical and consistent Abolitionist; having emancipated his own slaves, and paid them for their services previous as well as subsequent to their emancipation. The influence of his name, and frequent contributions from his purse, have been given to aid the present anti-slavery movements, and we could, if need were, name some of the places where the seed which his liberality sowed, has already sprung up and brought forth fruit for our cause.

Departed this life, yesterday, at 12 o'clock, M., MOSES BROWN, the Patriarch of our community. Had he lived until the 23d of this month, he would have completed his ninety-eighth year. No one among us was more generally esteemed for his exemplary life, remarkable intelligence, and unostentatious deportment. As long a space as he had travelled in the pilgrimage of life, many and various as must have been its windings—for who of us, however rich in blessings, has not experienced at some period sorrow and disappointment—yet he was ever found cheerful, contented and resigned. The weight of years did not press upon him as upon most others, but he seemed to bear up against it, as if possessed of the buoyancy of youth, and its many precious and delightful associations. With such a life, his death must have been happy. He has gone, full of years, and is now gathered to his fathers.

DIED.—On Tuesday evening, the 6th inst., Rinaldo Evander, second son of Mr. Joseph S. Hart of this city, aged 13 months.

On earth there grew a fragrant bud;  
'Twas fanned by Time's malignant air—  
But ere the flower its petals showed,  
'Twas borne to Heaven to flourish there.—Com.

#### MONIES RECEIVED.

By the Financial Agent of the American Anti-Slavery Society, since August 11, 1836.

Sandwich A. S. S. towards pledge of \$100 to Mass. A. S. S.	\$50.00
Uxbridge Female A. S. S. to redeem pledge to Mass. A. S. S.	50.00
Two ladies, Derry, N. H.	3.75
Rev. C. Simmons, Attleboro', to redeem pledge to Am. A. S. S., made at N. E. Convention	10.00
Andover A. S. S. to redeem pledge to Mass. A. S. S., made in January last.	100.00
Andover A. S. S. to redeem pledge to Mass. A. S. S. made at N. E. Convention.	100.00
Lowell, Young Men's A. S. S. towards redeeming pledge of \$50 to Mass. A. S. S. made in Jan. last.	30.75
Friends in Lowell.	69.50
Ladies in Lowell.	8.65
Two ladies in Andover.	1.75
Wm. Oakes, Esq. Ipswich.	100.00
Haverhill A. S. S. to redeem pledge at \$25 to Mass. A. S. S.	159.00
Haverhill Female A. S. S. towards redeeming pledge of \$25 to Mass. A. S. S.	16.16
Amesbury A. S. S.	41.35
do Female A. S. S.	10.00
Newburyport A. S. S. to redeem pledge to Mass. A. S. S.	100.00
Friend, Newburyport.	50
Bradford A. S. S. towards pledge to Mass. A. S. S.	50.00
Female A. S. S. Pawtucket, R. I.	15.00
Juvenile do. do.	50.00
Pawtucket, R. I., A. S. S.	62.00
R. I. State A. S. S.	139.00
(The four last mentioned sums are to be applied on the pledge of \$1000 made by the R. I. State Soc. to Am. A. S. S.)	
Female A. S. S. Newburyport.	14.00
John Damon, Reading, to constitute himself life member of Mass. A. S. S., pledged at N. E. Convention.	15.00
Total.	\$1,196.71

H. B. STANTON,

Financial Agent American A. S. Society.

#### NOTICE.

A Protracted Meeting will be held by the people of color in New Bedford, to commence on Wednesday the 14th inst. Ministers of the Gospel and friends generally, are affectionately invited to attend.

Pastor of the 2d Pres. Church.

New Bedford, Sept. 1, 1836.

#### SINGING SCHOOL.

THE subscribers would respectfully announce to their friends that a Singing School will commence in the Old School Room in Belknap-street, on or about the 15th of September next, for all those who may wish to acquire a knowledge of the art of sacred music; and they would further state that they have engaged an able instructor, one whose qualifications are highly competent to the undertaking. Terms made known upon application to either of the undersigned.

WM. F. BASSETT,  
JOHN B. CUTLER,  
THOS. JENNINGS,  
BENJ. P. BASSETT,  
Boston, Aug. 25, 1836.



